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INFLUENCE OF MOTHERS IN RELATION TO TEMPERANCE.

BY HENRIETTA L. MONROE.

IN order that the influence of mothers for temperance upon their children may be properly considered, this great question should be studied from the standpoint of the Bible.

A solemn binding obligation is laid upon all mothers, especially Christian mothers, to teach their children all truths contained in the word of God; "here a little, there a little, line upon line, precept upon precept," and beyond this by the power and force of consistent example, this instruction not being confined to the "Thou shalt not," but extending to those duties which are more indirectly commended, which are just as conducive, just as necessary, for the living of an upright pure Christian life. High up in the list of these truths is found temperance, and all the influence at the mother's command should be given in its favor and support lest the solemn question be asked of her, "Where is thy flock, the beautiful flock which I gave unto thee."

The Bible abounds in lessons of temperance and much is said upon the woes of drunkenness. The first instance recorded was that of Noah, a few years after the flood; and by the delicate action of his sons, Shem and Japheth, is clearly shown the shame and humiliation they felt over their father's degraded condition.

Again the importance of this subject is brought out in the condition impressed up on the wife of Manoah by the angel of the Lord, which was to be in force from the time of conception. "Now therefore beware I pray thee, and drink not wine, nor strong drink and eat not any unclean thing." Manoah, when this was told to him by his wife, entreated the Lord that the angel of the Lord might come again and teach them "what should be done unto the child that shall be born." This, with the question he asked of the angel, "How shall we order the child, and how shall we do unto him," is strong proof how deeply Manoah felt the responsibility of fatherhood. The answer of the angel to this question was even stronger than the message given to the woman: "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the wine; neither let her drink wine nor strong drink, nor eat any unclean thing."

We believe the mother obeyed the command, thus laying the foundation for the strong temperate life of her son, for we are told that the child grew, and the Lord blessed him. This is a lesson taken from family life—from the home of God's chosen people, and we find it in the church in the command given to Aaron and his sons, who were not allowed to drink wine, nor strong drink, when they went into the tabernacle

of the congregation, and this was to be a statute forever throughout all generations.

Proverbs is full of warning against the awful sin, and in this book is found the lesson for the state. King Lemuel's mother taught him, "It is not for kings, O Lemuel, to drink wine, nor for princes strong drink," lest they drink and forget the law and pervert the judgment of the afflicted. So great and prevalent was this vice among the Jews that we are told that the priest and the prophet erred through strong drink, and the prophesies, in word pictures which cannot be equaled, paint the calamities which followed in its trail.

Who can read the twenty-eighth chapter of Isaiah and not be greatly touched over the fading of the glorious beauty of Ephraim —the crown of pride—the drunkards of Ephriam trodden under foot. In marked contrast to this is the commendation of the Rechabites, who when pots of wine were set before the sons of the Rechabites, they said, "We will drink no wine, for our father commanded us saying, 'ye shall drink no wine, neither ye nor your sons forever,'" and because they had obeyed the command of their father, the Lord of hosts, the God of Israel, said: "Jonadab, the son of Rechab, shall not want a man to stand before me forever."

Jeremiah calls upon the women to come and make haste to take up a wailing, for death had come into their windows, and entered into their palaces, to cut off their children from without and the young men from the streets. As we read the denunciation of Isaiah, Jeremiah, Ezekiel, Joel and Micah of this terrible evil we are constrained to believe that the Jews as a nation were given over to it.

Coming down to New Testament times, it still must have been very prevalent. Luke warns against drunkenness, and it is referred to in the other Gospels, Acts and Thessalonians, while in Corinthians is found these solemn words, "No drunkard shall inherit the kingdom of God."

The foregoing are but a few lessons of the many to be found in the Old and New Testament, from which mothers can draw texts for every day of the year, making this subject not only one for instruction, but of surpassing interest to their children. And can they be careless and indifferent when they know that intemperance prevails now in these modern times, just as it did in ancient days? It has invaded the home, church and state; the children are cut off from without and the young men from the streets while upon every hand mothers are mourning and refusing to be comforted for the children laid low by this awful traffic. Is it not high time that every mother use earnest effort and unbending energy in teaching her child of this sin against God and against man; how to avoid it, pass by it, set its face against it like a flint? Did every mother properly consider the importance of framing her life for the future of the unborn child aided by the father, as did Manoah, we would have an army of little children growing up for Christ.

Then with the first dawning of intelligence let the mother still order her daily living that the child will be unconsciously influenced for temperance. Instil in its mind as early as possible Bible lessons upon this subject. Then teach it of this body so fearfully and wonderfully made, which is to be the temple of the Holy Ghost, and how strong drink defiles and ruins it. Do not stop with telling it that it is wrong to drink, but give the reasons. Do not make the mistake of a radical temperance woman who had exacted written pledges from her children, and given them them much instruction upon temperance. One day her youngest boy rushed into her presence with blanched cheeks exclaiming, "Mother, why did you never tell me what would be the effect of liquor upon me were I to take it? You had always told me it was wrong to drink and you had never deceived me, but as I thought of a man who was indulging daily in this habit, and knew he was prosperous, stood high in business, social and church circles I felt you were mistaken. But to-day I have had a lesson which has taught me the effect upon brain muscle, nerve and tissue, and but for this I might have fallen. O mother, why did you not tell

me this?" For many days this boy could think or talk of nothing else.

The information which the children need lies at our own doors and every mother should possess it.

Then give aid and support to the Scientific Temperance Instruction Law, which is now upon the statutes of the states, to be taught in the schools, and see that it is properly taught and enforced. In thinking upon this subject we have been impressed as never before upon the gift of motherhood in all that it involves. No gift so great; no honor bestowed upon women to be compared to it, and we marvel that it can be assumed lightly when it is so fraught with the weal or woe of an immortal life. The influence of the mother—who can fathom it? Who can measure its depth, length, height and breadth? The little infant of but a few days recognizes her voice and touch; later on watches the face, and its own is clouded with sorrow, or radiant with joy, according as is hers. It places implicit confidence in her words and unconsciously copies her action. The responsibility is so great she must need to cry unto God for grace and wisdom to train it for Him.

A little ragged girl found her way into the city park where was the statue of a beautiful woman. The face attracted the child to such a degree that every day she stole away to look upon it, and every day it was noted that her own face grew more interesting and beautiful, until at last it was a perfect likeness of the face upon which she had looked so long. Even so should the mother's face at all times be so beautiful with the light dwelling in her soul—born of the spirit of Christ—that her children will reflect it in their own lives and grow up perfect men and women in Christ Jesus.

The children given to us are not our own; they have been bought with a great price, with the precious blood of the Lamb. They have been only lent to us for a season to cut and fashion and polish as precious jewels for the Saviour's crown. "And they shall be mine saith the Lord when I make up my jewels." Glorious reward, if of the children that have been given to us there shall not be the loss of oue.

For this dearly beloved let us work—for this let us hope—for this let us pray.

Xenia, Ohio.

RUM TRAGEDIES IN AFRICA,

TESTIMONY as to the awful wickedness of the liquor traffic in mission fields was given abundantly before the Worlds Conference of Missions, New York, by those who have been eye-witnesses, some of which we present, as follows:

HARRY GRATTAN GUINNESS, M. D., LONDON.

"It is infinitely sad that the contact of civilization with the native races of West Africa should have been characterized in the first place by slavery, and later on by the exportation of ardent spirits. It is well that our steamers should carry missionaries to the Dark Continent, but is it well that the cargo of many a vessel should consist of gin and gunpowder? This was the case with the old steamship Adrian, on which I sailed for the Congo in 1891. In due time we safely reached Banana, at the mouth of the Congo river, and I commenced to see the abominable effects of the firewater which in those days was so freely sold. Night was made hideous in the wooden hotel by scenes and sounds of revelry. A dozen bottles of gin could be bought for sixty cents, and the poisonous concoction, so one of my friends informed me, was warranted to kill at five hundred yards. The already degraded natives were in part paid for their labor in gin, and they were thus further degraded, demoralized, decimated and damned.

"To-day the strength of the spirits sold is greatly diluted, as its poisonous and destructive power was even for trade purposes

too serious. When the artificial taste was created, palm wine, which is very slightly intoxicating, could no longer suffice the natives, who were prepared to barter all possessions for the accursed 'firewater.' I have often seen the graves of these poor heathen decorated with the gin bottles they owned during life.

"It is a matter of profound gratitude that a restrictive tariff is in some degree lessening the sale on the Lower Congo; but still more are we rejoiced that combined Europe too tardily kind, has drawn a cord of protection around Equatorial Africa, forbidding the sale of spirits beyond a certain clearly-minded sphere."

"In the sphere of our Congo Balolo Mission, inside the area of the Great Bend of the Upper river, happily we are protected by the treaty of Brussels from the European drink curse. Eleven years ago, when we arrived at the mouth of the Congo, some natives paddled off to us with fruit for sale. In a short time I saw one of them lying helpless in the bottom of his canoe. He had imbibed gin, which was a part of our cargo. A young Belgian, who returned with me to Europe, told me that the natives who were employed in the factories got a large part of their remuneration in trade spirits, and that for days each week they were drunk. The price of palm oil and palm kernels was in greater part paid in this awful drink. I have in my possession a calico handkerchief sent out to the West Coast of Africa as an article of barter, and the figures upon it in the center are a bottle of stout and a bottle marked in English, "Brandy," and the border is made up of wine-glasses!

REV. PETER WHYTOCK.

"At the Business Men's Meeting I felt strongly the wish to speak of this subject, and am glad that a special meeting on the subject is being held. God bless the testimonies to arousing the public conscience against this inquitous diabolical trade."

"Bishof was condemned for saying that 75 per cent. of the Europeans who die on the West Coast of Africa die of drink; but I can safely say that fully 90 per cent. die from that cause.' Thus spoke an English army officer to me about a month ago, as we both sailed away from the West Coast. The gospel has no greater enemy on the West Coast of Africa than rum."

REV. A. POLEHEMUS, M. D., WEST AFRICA.

"As I have witnessed the unutterable horrors of the rum traffic on the West Coast, as well as in South Africa, I shall gladly embrace the opportunity to let the civilized world know something of the sickening details of a traffic, of which it might be truly said, "Slavery slew its thousands, but the rum traffic is slaying its millions." I traveled up and down the Coast on boats that were simply wholesale liquor houses—rum in hogsheads, rum in casks, rum in barrels, rum in kegs, rum in demijohns, rum in stone jugs; and the vilest rum that ever burnt its way down human throats.

REV. CHARLES SATCHELL MORRIS, SOUTH AFRICA.

"What an awful many-sided charge the vast cloud of butchered African witnesses will have against the civilized world in the day of judgment! Africa, robbed of her children, rifled of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A slave pen and battle field for ages. Christian nations, instead of binding up her wounds, like the good Samaritan; instead of passing by and leaving her alone, like Levite and priest, have come to her with ten thousand shiploads of hell's masterpiece of damnation, rum, that is turning her children into human cinders; that has turned the entire West Coast into one long bar-room, from which it is estimated no fewer than two million drunken savages go forth to die of delirium tremens every year. 'Gin, Gin,' is the cry all along the West Coast, and says Joseph Thompson, Underneath that cry for gin I seem to hear the reproach, 'You see what Christians have made us.' Africa sends to Europe fiber, palm oil, palm

kernels, rubber and coffee. Europe sends to Africa powder and balls to slaughter the body, and rum to slay the soul."

REV. W. R. HOTCHKISS, BRITISH, EAST AFRICA,

"To my mind the most convincing proof of the absolute unreasonableness of the liquor traffic in mission fields, not to say its unmitigated wickedness, is found in the action of the English government with respect to its East African possessions. In this, their latest acquisition in the Dark Continent, stringent regulations have been issued, and so far as I have noticed have been enforced, prohibiting the sale of either liquor or firearms to the natives.

"When we consider this action in connection with her policy on the West Coast, where liquor has been poured in without stint, and where the result has been seen in rebellious uprisings and massacres innumerable, we have the testimony of one of the greatest nations, and certainly the most experienced colonizing power, that liquor for revenue does not pay; that as a simple commercial transaction, it is ruinous, expensive, criminal."

MISS AGNES MCALLISTER, CAPE PALMAS, LIBERIA.

"I would rather face heathenism in any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town men, women and children, in excitement over a barrel of rum that had been opened to be drank by the town people. I have seen them drinking it out of buckets, brass kettles, iron pots, earthen pots, tins, gourds, cocoanut shells; and a mother who could not get anything in which to put it would fill her own mouth with rum and then feed it to her babe from her own lips. And when I have reproved them they have replied; 'What do you white people make rum and bring it to us for if you don't want us to drink it?'

"Rum has a most degrading influence on the African. It is the cause of more fighting, quarreling and indolence than any other one thing."

MRS. P. MENKEL, BATANGA, WEST AFRICA.

"The rum traffic in West Africa is the curse of the country. It both hinders and counteracts our missionary efforts. As a rule, our native Christian men can not find employment with the white traders unless they are willing to accept rum in part payment for their services. Christian natives engaged in the rubber and the ivory trade are required to take rum to the interior tribe in exchange for these articles, making the evil nature of the heathen much worse than before. It is sad to see the increased degradations of the natives in their villages caused by the white man's rum. Whenever speaking to some natives about not drinking rum, I have invariably received the answer, 'We do not want rum in our country, and we wish you ministers or missionaries would send a letter over the big sea and tell them not to send us any more rum."—*Twentieth Century Quarterly.*

THE FRINGED GENTIAN.

Thou blossom bright with autumn dew,
And colored with the heaven's own blue,
That openest when the quiet light
Succeeds the keen and frosty night,

Thou comest not when violets lean
O'er wandering brooks and springs unseen,
Or columbines, in purple dressed,

Not o'er the ground-bird's hidden nest.

Thou waitest late and com'st alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near his end.

Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue—blue—as if that sky let fall
A flower from its cerulean wall.

I would that thus, when I shall see
The hour of death drawn near to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

—*William Cullen Bryant.*

WOMAN'S MEDICAL WORK.

Report to W. G. M. S., at Pawnee City of Sectional Meeting, Ecumenical Conference, by Mrs. H C. Campbell.

ON Tuesday afternoou, April 24th, 1900, a conference on "Woman's Medical Work" was held in the Madison Avenue Reformed church, New York City. Long before the hour of opening a large and intelligent audience filled the building. At 2:30 the meeting was opened by the chairman, Mrs. John F. Keen, of the Methodist Episcopal church, residing in Philadelphia, Pa. After devotional exercises and a few introductory words by the chairman, Dr. Mary Bryan, of India, under the care of the M. E. church, gave a very interesting talk on "The Relation of Home Churches to Medical Work," basing her remarks on two main questions: 1st, Is it advisable for the Home church to give aid in the education of medical missionaries? 2nd, Is it wise to bring native women to America for a medical education?

In reply to the first question, the speaker thought that there were more educated women physicians ready to go out than the church was able to send; hence she did not favor the church undertaking the education of *doctors* for missionary work in any greater degree than that undertaken for other classes of missionaries. In regard to the bringing of native women to this country to be educated, Dr. Bryan thought the difficulties were many. 1st, Our language must be learned. Students cannot understand lectures till they have mastered English, which must of necessity take much time. 2nd, Our climate is so different from theirs, so changeable, that natives from India find it hard to become accustomed to it; hence the speaker thought it unwise to bring native women here for educational purposes. They can be better educated at home if the church will only open the necessary schools and colleges. Our colleges here teach much that native women of China and India do not need, and omit much very requisite to successful medical work in these foreign countries. They have better clinics in their own lands than here. There is already a fine school under the auspices of the Lady Dufferin Association. Eight-tenths of the girls in attendance are from our mission schools. It teaches medicine and surgery, care for the body, but not for the soul. The majority of instructors are Mohammedan men, and if you know anything of the Moslem religion you can imagine how dangerous it is for Christian girls

to be under the care of these men, especially while studying obstetrics and diseases of women.

In Lodiana, North India, there is a medical school for Christian women now in its sixth year, which is doing grand work and has 40 students. It is supported by all denominations. By the payment of $250 annually any Christian church can have a representative upon its board of directors. This school teaches medicine, compounding and nursing; also educates the midwives of India, who as a class are very ignorant. Let us build strong foundations, so that our work may continue and go on even though we may pass away. "Medical missions are a failure when they fail to bring patients to Christ."

During the discussion of this topic a very interesting paper was read by Mrs. Sam'l Laird, representing the Women's Missionary society of the Lutheran General Council. This paper was prepared by a native Chinese woman, Dr. Mary Stone, who has been educated in Ann Harbor, Mich. Her topic was, "Advisability of Bringing Native Women to this Country for Study from a Native Standpoint." Among other interesting things she said: "All Chinese women know of scientific medicine they get from missionaries and have no opportunity in their own country of laboratory training. Chinese women, because of native customs, suffer untold agonies for lack of intelligent medical attention. As we cannot hope for enough medical missionaries to be sent to us we must educate our own girls abroad where they will be taught along all lines of Christian usefulness."

At this point Dr. Sophie Johnson, of our India Mission, was called for and presented to the audience. She is a native of India, who came to this country and educated herself by her own exertions; is a graduate of the Women's Medical College of Philadelphia and labors under the care of the Women's Board of the United Presbyterian church, being the first woman sent out by our church as a medical missionary, She is in charge of a fine hospital in Jhelum. She told us that in her hospital she now has three educated native Christian women as her assistants, who are so capable that she has left them in charge of her work for the ensuing seven months while she is here on a much needed furlough. Dr. Johnson agreed with the remarks of her college companion, Dr. Bryan, in urging the establishment of medical schools in India, as the future medical work must be largely done by the natives. She spoke very warmly of the work done by the school of Lodiana, she being a member of its board of directors.

Dr. Grace Kimball, of Vassar College, was the next speaker, having as her subject, "Legitimate Field of a Medical Missionary." The doctor, in her usual charming manner, treated her subject under two questions: First, What are we at home to expect from our medical missionaries? and, second, "What is the medical missionary to look forward to as the legitimate object of her work? She is to use all her powers first for the physical well-being of her patient. A Christian doctor is the same at home or abroad. She cannot be an evangelist, simply because one cannot serve two masters, and the medical profession is so exacting in its demands, carrying continually the awful responsibility of human life, she does not need to open the Bible at chapter and verse, because her life is constantly preaching, bringing the sympathy of our Lord into every sick chamber. The medical missionary has also upon her hands the care of the health of all the other missionaries, being often separated by long distances. This is a great burden. Dr. Kimball strongly protested against ordained missionaries taking a course of medicine before going out. It is not right to add to the burden of souls the care of bodies. The medical missionary must care for all who come to her. In many stations there are no other European doctor; hence rich natives often call for the medical missionary. She must respond to these also, but they ought to pay for her services.

Itinerating work is a very questionable thing for a doctor as well as being very laborious and exacting. People want their own physician. Better do your work well

in your own district and certainly the Kingdom of God will prosper. Send out ten times as many medical missionaries as ever before, and don't forget to read your Missionary Magazines in a careful, prayerful manner.

The seeming dry subject of "Facts and Figures in Relation to Medical Missions" was presented in very attractive form by Mrs. Harriet Newell Jones, secretary of the Women's Foreign Missionary Society of the Baptist church. In her investigations she found that figures were not many but dangerous and that they had demonstrated their inability to tell the whole truth of the blessedness of medical missionary work. But they do demonstrate that missionaries are as of old sent out to preach the gospel and heal the sick. Has received responses from the boards of M. Episcopal, M. Protestant, Baptist, Congregational, Evangelical Lutheran, Friends, Church of Scotland, Presbyterian Union, United Presbyterian and United Brethren. In work done the Presbyterian church leads, with Methodist Episcopal next. They report 88 medical missionaries, 56 hospitals, 72 dispensaries with buildings valued at $349,000, and treat more than 485,000 annually. The speaker was eloquent and had an attentive audience.

During the discussion of this subject a very interesting paper was read by Mrs. Storer Howe, of the Congregational church of Philadelphia, prepared by Dr. R. R. Benn, a medical missionary living in China, giving a vivid picture of homelife in that land as seen by the doctor and proving that a Christian doctor is a door opener, educator and evangelist.

"The Power of Medical Missions as a Spiritual Agency" was the subject assigned to Mrs. George E. Shoemaker, of Philadelphia, representing the Women's Union Missionary Society. Has medical missions in itself any spiritual power? Yes; Jesus cared for the whole man, healed body and soul. Sick are more impressible than when in health and are anxious for safety of body and also soul. Foreigners can get into closer touch with natives when the latter are in distress and suffering, teaching them that the great need is a change of heart and that Jesus Christ is the only remedy.

Dr. Jessie Wilson, of Persia, opened discussion. Has had eight years experience and believes that evangelistic and medical work cannot be separated. Always opens her dispensary with devotional exercises and find patients eager to hear the story of the cross.

Mrs. Chas. N. Thorpe, of the Presbyterian church of Philadelphia, gave one of the best addresses of the day upon the subject of, "Native Self-support of Medical Missions." She gave evidence of wide spread and careful reading of the doings of every denomination in every land where medical missions have been undertaken. Found that a Moslem prince had given $15,000 in 1875 for the first hospital in the Orient. Other liberal gifts for similar purposes have been given out of gratitude by Parsees, Hindoo women and other wealthy natives. Also found that in many places large sums of money are received as fees.

In China natives give three-fourths to support of medical missions; in Persia, two-thirds and in Corea, one-half. In some cases nothing is paid by the home church but salaries and interest on endowment beds. Missionaries protest against the introduction of the commercial element between the medical missionary and her heathen patient. Still there seems to be a necessity for fees, for personal expenses, justice to other doctors who practice for money, and to teach the heathen the value of services rendered. Many natives can pay, and it is best that they should. Self-support is self-help and self-respect and also tends to helping others.

The audience here enjoyed the great pleasure of being presented to Dr. Clara Swain, the first medical missionary in Asia, sent out by the great M. E. church. Although urgently invited to speak, we were obliged to content ourselves by rising to receive her and witness her smiling countenance, the chairman fitly remarking, "Her works speak for her."

A general discussion of the whole work of the afternoon followed. Dr. Eddy, who

graduated in Constantinople, said: "It is proved that our work is medical evangelistic work. I live seven months of the year in a tent, traveling around from place to place among the Bedouin; in winter caring for patients needing surgical operations, especially diseases of the eye. Have free days and pay days. Free patients must have certificates from responsible people of their inability to pay. I will not treat those free who are able to pay. Do not insist upon always receiving money, but accept anything they can give that can be used in the hospital. Spend weeks at a time in Caesarea Philipi."

Dr. Fay Levering, of India, also spoke on fees. People in that country who earn from four to six cents per day cannot pay fees. Brahmins can and do pay fees in hospital and private practice, but poor people must be treated free.

Dr. Carleton, of China, said that Chinese people prefer native doctors. To educate these properly we ought to have a large university, but until this can be done, why not pick out choice girls from our mission schools who have a knowledge of English and send them to this country or to England to be educated? If a medical missionary cannot do evangelistic work at the bedside of her patients, let her drop some of her medical work else she will starve her own soul.

Mrs. Keen affectionately invited all medical missionaries present to come forward for presentation, so that we might do them honor and testify our regard for them. Unfortunately but few responded. We were favored by hearing a few words from Dr. Fern, of Foo Chow, China. She told of the beautiful new hospital in that city in which 1400 have been treated in the first six months of its existence. It has also a medical school. Chinese girls make splendid surgeons; they are neat, clean and dainty.

After the presentation of Drs. Pauline Root Freedman and others, the Conference closed with a few earnest, hearty words from the chairman, the singing of the doxolgy, and the pronouncing of the benediction by Rev. Dr. Kittredge.

A few points were prominently brought out: We ought to send out more medical missionaries. Everyone thus sent ought to be an evangelist. Must establish medical schools in foreign countries to educate native Christians. Must inculcate the principle of self-support on the part of native Christians. Since the day when the woman in the throng was healed by touching the hem of the Saviour's garment, and was thereby led by Him to public confession of her faith, I am sure that a more interested company has not been gathered together to consider the great subject of medical missions than the one whose considerations have in this cursory manner been presented to you. Surely the white-robed ones who look over the battlements of the heavenly home upon the doings of the earthly saints can behold no sweeter sight than to see a large company of Christian women gathered together to talk over and pray for the affairs of the Saviour's Kingdom on earth. All who were at this conference must have felt the presence and power of the Holy Spirit and could almost hear the sweet voice of the risen Master, "Peace be unto you, as my Father hath sent me even *so* send I you," and thus receive the salutation of peace not for self but for service.

932 *North Ave., West Allegheny, Pa.*

HOW THE BIBLE SOCIETY HELPED HENRY MARTYN.

IN the year 1781, when the American Colonies were just achieving their independence of the mother country, two distinguished Englishmen first saw the light. One was Robert Stephenson, the inventor of the locomotive and author of modern railways; the other was Henry Martyn, the Senior Wrangler, who consecrated him-

self to be a missionary of the Gospel. He was born at Truro, in Cornwall, in a comfortable middle-class home. At Truro Grammar School they thought him a shy, retiring lad, without much application. Even when he entered St John's College, Cambridge, he at first professed a distaste for mathematics, and (the story goes) actually tried to learn Euclid's propositions by heart! But before long he set to work so diligently that he came out at the top of the University Tripos list, as Senior Wrangler, in January, 1801. We read that on the first day of that final examination, just as he took his seat in the Senate House, this text flashed across his mind: *Seekest thou great things for thyself! Seek them not.* And after his great success, amid all the congratulations of his friends, he still felt dissatisfied. "I obtained my highest wishes," he writes, "but was surprised to find that I had grasped a shadow." For Henry Martyn had not yet learned God's will concerning him.

That year, however, he was introduced to the Rev. Charles Simeon, the Evangelical leader at Cambridge, who, with other friends, helped him by their sympathy and counsel at the turning-point of his career. He was elected Fellow of his college, and soon showed a capacity for languages as striking as his talent for mathematics. It is interesting to note that about this time Martyn did much to assist during his struggle to enter the University, a poor lad named Henry Kirke White, the author of that well-known hymn—

Much in sorrow, oft in woe,
Onward, Christians, onward go.

At the age of twenty-two Martyn took orders in the English Church, and acted for a while as curate to Mr. Simeon, who was Vicar of Holy Trinity, Cambridge. But his heart was drawn out towards Christ's unshepherded sheep in the East. He heard of William Carey and David Brainerd, and, "filled with holy emulation," he freely gave up his prospects in England that he might carry the Gospel abroad. Is there no brilliant boy, no gifted girl, who reads this sketch, capable of the same self-sacrifice?

The Church Missionary Society had only been founded in 1799, and Henry Martyn offered himself as its first English candidate for work in India. But in those days the rules of the old East India Company forbade any direct missionary effort among the Hindoos. By Mr. Simeon's advice Martyn accepted a chaplaincy in the Company's service, and sailed for India in July, 1805—a year and four months after the Bible Society was born.

The voyage in those days was long and tedious. In January, 1806, the ship touched at the Cape, where Martyn witnessed the bombardment of Cape Town by English men-of-war, and then saw the British flag hoisted over the ruined Dutch fort. Arriving at Calcutta, he devoted himself to his duties as chaplain to the English soldiers and civilians, while taking every opportunity to evangelize the natives and to master the languages of the Bengal Presidency.

Henry Martyn did his best work as a translator of the Scriptures. He was not, indeed, the earliest in the Indian field, for William Carey had settled some few years sooner at Serampore. It was at the suggestion of the representative of the newly-formed Calcutta Auxiliary Bible Society that Martyn undertook to translate the Scriptures into Urdu and Persian—two of the most important languages in the East. In his diary he writes enthusiastically of this task—"What do I not owe to the Lord for permitting me to take part in a translation of His Word? Never did I see such wonder, and wisdom, and love in that blessed book as since I have been obliged to study every expression.....I went to bed full of astonishment at the wonders of God's Word....." In 1810 his New Testament in Urdu was finally accepted and sent to press. But the Persian version was considered too full of Arabic idioms and learned phrases. So Martyn determined to go to Persia and there start afresh. He reached Shiraz in June, 1811, and began his work with the help of a learned native, Mirza Saiyad Ali Khan. Before the end of the next February he had finished the New Testament in Persian, and a month later

the Psalms. His state of health then compelled him to travel homewards, overland. But fever overtook him on the journey, and he died at Tokat on October 16, 1812. It was at Tokat that the learned and eloquent Chrysostom, one of the fathers of the early Greek Church, had died fourteen centuries before. Henry Martyn expired in a strange land, remote from every friend, but not alone. In the last entry in his journal he writes: "I thought with sweet comfort and peace of my God—in solitude my company, my Friend and Comforter."

It was at the suggestion of a representative of the Bible Society, as we have seen, that Martyn devoted himself to the work of Bible translation. In 1808 he wrote: "Your design of announcing the (Urdu) translation as printed at the expense of the British and Foreign Bible Society I highly approve. I wish to see honor put upon so godlike an institution." Both versions were printed by the Society at Calcutta—the Urdu Testament in 1814, and the Persian in 1816. Both have won the unqualified praise of competent judges, and have been extensively circulated. They stand as a monument to the brilliant genius and devoted zeal of one of the greatest modern translators. "He put his soul into his sentences, and He that dwelt in his soul condescended to dwell in his sentences too."

Like nearly all great men, this faithful servant and soldier of Christ had amazing industry. "He toiled terribly." At college they called him "the man who had not lost an hour." Mr. Simeon would point to Martyn's portrait which hung over his fire-place and say: "He seems always to be saying: '*Be serious. Don't trifle! Don't trifle!*'" He died in his thirty-second year. But God measures life by love, and Henry Martyn's crowded hours of glorious life were long indeed.—H. F. M. in *Bible Society Gleanings*.

A FEW WEEKS WITH OUR SISTERS IN THE VILLAGES OF PERSIA.

By Belle Sherwood Hawkes.

How one pities them as she listens to the Moslem woman bewailing polygamy, or sees the ignorance of the so-called Christian woman who folds her hands on her breast as she stands before you, while you urge her to be seated, saying: "What! sit before the wife of a priest!"

Creep with me into the dark, windowless rooms—sit by the ovens where they are baking, or on the roofs where they gather, or go to the spring where they are coming with the water jugs. We shall have chances to talk with them or read to them in all these places. Or we may stay in the room where we have set up our *penates* for a night, and they will gather and crowd until you are well nigh suffocated.

Hear some of the things they told me. One village woman said: "My husband is away at the city visiting his three wives there; he has four here. Is it *true* that in your country a man can have only one wife?" Another said, "Islam is a thing of the past. There is no Islam any more. My husband brought me out to live in this village. I wish he would take another wife, so that he would not want me and I could go back to my father's house. Take me away with you, won't you?" And a third: "My husband got angry at me, pushed me out of the window (12 or 14 ft. high) and tore out three of my braids of hair"—(a favorite way of enforcing a husband's authority I think, from the many times I heard of it).

In one place they gathered in a wild mob, crowding a roof which commanded our windows until the woman of the house came out and begged them to go away lest the roof fall in. There were a number of large boys among them who came across a covered gateway and peeped into the windows. It was quite impossible to open the door of the tiny room, so I sat in front of the long, open window and the lady of the manor,

Young Persian Woman.

sitting by me, shouted out to them bits of information which she gathered as we talked. One woman gained entrance by pleading with the doorkeeper in this wise: "I am afraid I shall not see her, and that it will remain in my heart, a life-long regret." I gave away a few pictures and can only hope that I have, as Persians say, "beaten down the track" for the next missionary woman who shall pass that way. Once before, in my sixteen years in Persia, I have been among such a wild, curious people.

But in nearly every village I had free and delightful opportunities, meeting and talking with numbers. The Book would be introduced in various ways. Perhaps they saw it lying on the table and asked about it; or I asked if they could read, and they would return the question, or some point in the talk would send me to it as authority. Once a woman said in wild enthusiasm over my gold-capped teeth, "Wonderful! you people can do everything, *everything*, except raise the dead." So I replied, "Our Lord can do that: come and I will read you about it." But she did not follow me into the room where they were baking, our hostess with her daughters, her "bride" and some of the neighbors being gathered about the heated oven against the side of which they were clapping the flat loaves of bread. Others gathered, and one or two young men peeped through the cracks of a door which opened into the next room. Presently a

boy of eleven or twelve came and leaned against his mother as I read the story of Lazarus. The mother kept anticipating the progress of the story, saying: "Now he is going to raise him from the dead," etc. She told me proudly that the boy was going to school and I said to him, "Would not you like a book?" "No," said the mother quickly, "you want to turn him from his religion." But a wish to have the book took possession of him and he followed us about uutil he carried off a Gospel in triumph. They were a family of sayids who had come from Khonsar, which in its picturesqueness reminds one of some Alpine village. It climbs a hill and down through its principal street flows a beautiful stream of water which issues from under the mountains that stand so near you would almost think, as you walk the roof at sunset, that by throwing out your hand you could touch the snow patches clinging to their steep sides.

More than once Moslem women said to me, "You Christians follow the precepts of your religion. We do not."

More than once Armenian women said, "Happy you! You can go with your husband—travel about. Look at us! We live and eat and die here where we are. We cannot read. What do we know? Let it not reflect on you to mention women and animals in the same breath, but we are only animals." And in many places, their shameless talk made one feel that creatures without speech are happy in not being able so to defile their tongues.

There were brighter lights in parts of the picture. In one village a soldier who had been in Hamadan ran to the Mullah saying, "The sahib who preaches in the church at Hamadan has come," which resulted in a missionary's calling on the Mullah and having a good talk with him. At another place a bright little woman repeated, with some emendations of her own, the Bible stories which Miss Montgomery had told her when she stopped there last year. I recognized "The Prodigal Son," and if she *had* transformed the "brazen serpent" into a "golden" one, as all the higher critics will agree that does not affect the value of the symbol and its teaching.

In that wildest village of all, the woman who seemed to be the person of greatest authority there had attended service in our church at Hamadan, and in one small Armenian village, where not one woman was a reader, I found a lovable woman who had sent her eldest son to Lilahan to school last winter. Agreeing with the lad's father that he should go to her native village on business, she had said to the boy, "And then go on to Lilahan and study, and I will make it all right with your father." The plan was carried out and the boy proved the brightest pupil in the school of 102. Four brothers he has, and this poor uneducated village woman said to me, "They belong to God. He gave them to me to train for Him. When I say this, the women laugh at me, but it is true, is it not?" At evening she took me into the tiny enclosure where she was milking the sheep and goats, four of the five boys helping her by catching and holding the refractory animals during the operation, while the baby wandered about among them throwing his arms around the neck of this one or that one and kissing them. Late in the evening, some women brought a little bride to wonder with them over our simple journey furniture—folding beds, chairs and table. Two years the child has been married and is now nine (9) years old, the daughter of the village priest. On her head was perched the hateful, tall, wooden head-dress which distinguishes the married women, under which her pretty, childish face seemed sadly out of place.

But I shall trespass on your patience if I try to tell all—how, in Armenian villages, we stayed with the priests, and in one Moslem town were refused a lodging but were at last sent to a castle in the outskirts of the place, where the man who gathers taxes for the Zil-i-Sultan stops, and where the strongly built towers and loop-holed wall show that sometimes he has need of defense.

More than a passing notice is due to the noble work of the C. M. S. missionaries in Ispahan, where a few days spent with

the earnest spirits at work there gave us new enthusiasm and an uplift which I trust will be a help to us for many a day.—*Woman's Work for Woman.*

WHAT MEDICAL MISSIONS ARE DOING IN PERSIA.

AS TOLD BY DR. D. W. CARR, OF JULFA.

I think perhaps of all countries Mohammedan lands are those which most need medical missions. We cannot go out into the streets to preach the Lord Jesus Christ in Mohammedan lands as we can in other lands, such as China, India, and Africa; it is not yet possible.

A man who had been working in Mohammedan lands said a short time ago that he felt the time had not yet come for preaching the Gospel to Mohammedans, not because the results were small, but because of the great difficulty in getting at the people at all. I can only say that after living for five years in Persia, a truly Mohammedan land, a land under a Mohammedan government, I cannot agree with that. We have difficulties there, real difficulties, but they are of a different kind. In connection with our medical missions our difficulty is rather this, to keep pace with the hundreds of opportunities which we have day by day of preaching the Gospel of Christ in all its simplicity to men and women of all ranks of society who will give us at least a quiet and attentive hearing. I think, on the contrary, the time has come to thrust out many more laborers into Mohammedan lands, at all events in Persia, and not to withdraw or to diminish our work there.

May I give you the opinion of a Persian governor, a man who ought to know, about the value of medical missions? This man was anxious, I will not say for a medical mission; he was anxious for the medical part without the mission, but still he was anixous for a doctor. He was talking to me about getting a doctor to the place where he was governor. He spoke about a tobacco corporation which had been started in Persia some years before. He reminded me that it had been an ignominious failure. The company had gotten a concession for the buying and selling of tobacco. They had come into the country with a great flourish of trumpets. They had poured Europeans in, and they had built houses. In a few months the mullahs were up in arms. They thought their country was going to be taken away, and they made tobacco unlawful. Immediately the whole country arose; the Shah was compelled to cancel this concession, and the whole thing became a miserable failure. This Persian governor said to me, "Do not act like that. You begin quietly. Build your hospital, and get it firmly established in this place get your dispensaries, but do not bring your clergy and your schools. Get your hospital first, and then when that is done you can bring yonr clergy and you can bring your schools, you can preach the Gospel, I do not mind, and," he said, "you will succeed."

We have followed that advice in the town of Yezd, and are thankful to say that, as far as we have yet gone, we have found it to be sound and true advice. There a medical mission was established, and we thank God that we now have a clergyman there also. We have not yet got a school, though I hope we may have one before very long; but the Gospel is being preached there. We have sometimes 100 or 140, and more, coming Sabbath by Sabbath to hear the preaching of the Gospel. We thank God that the Gospel is making its way in that town of Yezd.

But in speaking of medical missions, and indeed of mission work in Persia, we cannot tell you of any sensational stories. We cannot tell you of hundreds brought to Christ, or of a great ingathering. We thank God indeed that we have heard of such a blessing in Uganda, and of the ingathering that there has been in the Fuh-Kien province in China, but we cannot tell you of any

such things in Persia. God in his providence has not permitted that; we can only tell you of seed being sown, often indeed in tears, and yet with the sure and certain hope that we shall reap the harvest hereafter. We may not live to see it but we believe that others will.

* * * * * * *

But perhaps you may say, "Well, but what are the medical missions doing in Persia if you have no great results to show?" The medical missions are making it possible to preach the Gospel throughout the length and breadth of the land. We draw patients from long distances. Most of them come from perhaps one or two days' journey or just the villages close round; others come from five and six days' journey, others from as many as fifteen or sixteen days' jonrney, to our dispensaries and our hospitals. Houses and families are being opened up to the preaching of the Word. There are two ladies in Ispahan who give up almost their whole time to visiting houses, and I think we may safely say there is hardly a house or very few houses, into which they have entered except through the medium of medicine. In this way the Gospel is being spread.

Many of them come to us who can read, and who take away the Gospel with them into their distant villages. Some, indeed, cannot read. You ask a man when he is going away, "Can you read?" He says, "No, I cannot." "Well, is there any one in your village who can read?" Because, perhaps, it is an out-of-the-way village. He says, "Yes, there is one mullah, and if you will give me a book I will take it away and he will read it to us." Some of them do; we have heard the mullahs reading the Gospel to their people in the mosques.

In this way the Gospel is being spread, the houses are being opened, and the way is being prepared for the Gospel message. Prejudice is being broken down. Not only is the way being prepared for the preaching ot the Gospel, but hearts are being prepared for the Gospel that is being preached. There was a boy who came to our hospital in Julfa who was one of a very bigoted class; he was a theological student. You can tell them generally in the streets because they wear big white turbans. He had been burned very badly about the chest. Boys in Persia, I think, are very much like boys in England. He had some fireworks in his pocket, and another lad came behind him and set light to them. When he came into the hospital he was very much opposed to the Gospel. He did not want to listen to it himself, and he made fun of us behind our backs to those patients who would have cared to listen. After a day or two a change came over that boy; he began to listen himself. He could read, and he liked to read the Gospel. He spent hours a day reading the Bible in Persian, and when he went away, after three or four weeks, he asked that he might take that Bible away with him that he might read more of it.

Not only that, but medical missions are drawing even our enemies into the Gospel net. There was a man called Abdul Baqir, who was a great enemy of ours. He was trying to stop our work in the Jewish quarter in Ispahan, and he worked against us, I believe, for a long time. After a time he became ill; he needed an operation. He went to his own doctors, but they are no surgeons and he could get no relief. So there was no help for it, he had to come to his enemies; and I tell you, if his enemies had been Mohammedans he would not have dared to go to them, because he would have known that they would probably have poisoned him. But he dared to come to the Christians, because he knew they would not poison him, and it was to the despised followers of the despised Jesus of Narazeth that he came for relief. He spent five or six weeks in our hospital.

I do not say that these men became Christians—we have no evidence that they did; but I do say that their hearts were softened, and I do say that they would be more prepared than they were to receive the truth. We do know here that in that man's heart the good seed has fallen, which we shall find will spring up when watered by the Holy Spirit and bear fruit to eternal

life.

But there is a deeper work, we thank God, going on, certainly in some places. A very poor ignorant woman, belonging to a sort of gipsy tribe, who live in tents and move about from place to place, came to us and her husband came with her. The woman was very ill with dropsy: she could not move. Her husband went, as so many of our patients do who can walk, to our church. He was very poor and ignorant, and did not remember much of what he heard, but one thing he heard struck him. In the sermon the verse in John XIV about the many mansions was mentioned. He went home and told his wife about this, and she said, "Those were good words; I have never heard such good words before." She wanted to hear more about the many mansions. She said, "Whom are they for? Are they for Christians? Are they for Moslems? Are they for all alike?" The ladies who were working in the hospital taught her more about these mansions, and what they were, and who it was who prepared them, and for whom they were prepared. Latterly that woman gave up praying to her own prophet, and prayed to Jesus Christ and asked him for forgiveness of her sins. She died. She was never admitted to the outward and visible Church, but we have reason to believe that we will meet her some day—that she forms part of the true Church of Jesus Christ. There may be others, we believe there are; some, perhaps, who are with us for a time and go away we know not where, to their own villages, and whom we never see again. But we believe there may be some of them whose hearts truly God has touched, though we may never know it until the last day.

Then there are just a few cases where we can thank God—they are very few, I am afraid, as yet in Persia, but there are a few —where souls have been given the strength to come out for Christ. I will tell you about one, one of the very weakest and feeblest almost, perhaps, of God's creatures in this world. She was a poor woman; her name was Sahib-Jan. She came to us about four or five years ago first. She did not seem especially interested. She was in the hospital for a short time and then went away. She came back again and again, for she needed further treatment; and after a time she began to come because she wanted more teaching. She said she wanted to learn more about Christianity. She was very ignorant; she could not read, and some of those who knew her doubted whether she was really in earnest, or whether it was not perhaps that she was anxious to get something. A short time ago she seemed so very much in earnest, and asked so anxiously to be baptized, and, like one of old, her sins, which were many, were forgiven, and she loved much and wished to show that she did love Jesus Christ. There was a poor woman who lived near her, but who was no relation of hers, and had no claim upon her. This poor woman was friendless; she was sick and helpless. Sahib-Jan went to her, cared for her, and loved her. She could not, indeed, pay for her food, because she was so poor herself: but a sum of about ninepence a week being provided with that ninepence a week she did everything for this poor woman. The neighbors said, 'What has come over Sahib-Jan? Why does she do this? This woman has no claim upon her at all; what is the change that has come over her? None of us would have done the same.' Ah! they did not know; but we know that it was the love of Christ which constrained her and made her wish to show forth her love to Him.

We speak of the work, and thank God indeed for the little that is being done; but it is very little. We thank God that it has been increased. For many years there was but one mission station in Persia, but in the last three years that one station has been quadrupled. There are now four, though at present only two of them have medical missionaries. But what is that? It is but a drop in the bucket: we want for more. Mohammedan lands have been sealed until most lately. Some of them are sealed still, but there is one which is open to the preaching of the Gospel, and that is Persia. Wherever a medical missionary may go, I think it may safely be

said that it would not be difficult to gather hundreds and thousands in the course of a few months to listen gladly to the preaching of the gospel.

THANK-OFFERING DEPARTMENT

KEY NOTE—"We will show forth the praises of the Lord to all generations."

A TWENTIETH CENTURY THANK-OFFERING

—OF—

$75,000 FOR MISSIONS!

Over Against The Treasury.

"Over against the Treasury this day
The Master sits, while unaware
Of the celestial Presence still and fair
The people pass or pause upon their way.

And some go laden with His treasures sweet,
And dressed in costly robes of His device,
Yet bearing hearts of stone and souls of ice;
They bring no token to His feet.

And some pass, gayly singing to and fro,
And cast a *careless* gift before His face,
Amongst the treasures of His holy place,
But kneel to crave no blessing ere they go.

And some are travel-worn, their eyes are dim,
They touch His shining vestures as they pass,
But see not, even darkly, through a glass,
How sweet are all their humble gifts to Him.

And still the hours roll on: serene and fair
The Master keeps His watch, but who can tell
The thoughts that in His tender spirit dwell,
As one by one we pass Him unaware?

Oh, shall unworthy gifts once more be thrown
Into His treasury by whose death we live?
Or shall we not embrace His cross, and give
Ourselves, and all we have, to Him alone?"

Our Thank-offering to God.

This subject reveals itself most clearly by studying it under two heads, namely, What is a true Thank-offering? and For what should we be thankful to God?

Jesus illustrated His love for His church by those things which we can understand, such as the love of the mother for her child; of the bridegroom for his bride. In the same way may we not be taught the true meaning of thank-offerings to God.

The friend who is faithful to us in times of adversity, or sorrow, forever after holds a place in our love, and in every possible, by word and deed, we strive to express our sincere gratitude. The man or woman, like Howard or Clara Barton, who braves suffering and death to aid a community or a nation in its time of suffering and disaster, lives ever after in that people's history, in their poetry, in their statuary, and in their hearts. No gift is too costly, no expense too great, to give expression to their thankfulness.

Each year there comes a day when the American people, from the white-haired veteran of three score and ten to the little ones crowned with the shining curls of life's morning; from the president to the humblest citizen—all, with one accord, have time, and will, and means to render thank-offerings to the Nation's sleeping soldiers—sleeping in death—that the stars and stripes might still wave "o'er the land of the free." Throngs of white-robed children bear, with reverent hands, love's emblems—the flowers—and lovingly, tenderly, lay them in their beauty and fragrance upon the soldier's graves. Mothers bear their little ones there and teach them the gratitude due to those who died for freedom and right. Strong men, with uncovered heads and respectful tread, pass by these graves, speaking the words of eulogy and praise due to valor and sacrifice, and over all the nation's banner waves and the cannon booms in their honor. It is the nation's thank-offering.

But this is not all. The white marble and sparkling granite, carved and chiseled into such forms of beauty that the touch of God might give them life, tells of the money

freely given in thank-offering. In a still more substantial way does the Nation bestow its thank-offering—in providing a living for after years for the soldiers' widows and their children. The soldier who dies as a substitute for another receives from him in whose stead he died, a life's devotion as a thank-offering.

But while we illustrate thus the nature of thank-offerings, we do not yet show the great difference between giving to our fellowmen and giving to God. This will be manifest as we examine the things for which we should bring thank-offerings to our God.

While all that we have in this beautiful world are His gifts, let us consider some of His special gifts. If we walk through an asylum for the insane how strikingly will we be reminded of the inestimable blessing of being clothed and in our right mind. Or If we visit the school for the blind and the deaf and dumb, and look upon those who can never understand how the "heavens declare the glory of God," and those whose mute lips are denied the privileged of praise how the heart will swell with gratitude that we are in possession of all those avenues through which life's joys flow unto us. God's gifts are manifold and they are very great. He has given us His revealed will —the precious Bible. He has given us love and faith and hope. Yes He has given much more than these, even the "Great Salvation."

The soldier owed it to his parents and family and fellow-men to secure for them a free country. God *owes* no man. Instead —it is "in Him we live move and have our being." When by disobedience we forfeited His favor and by His law we were condemned to eternal death, then He gave to us His greatest gift, even Himself, manifested in His only Son Jesus, who came to this world and took upon Himself *our* sin, *our* condemnation, *our* shame and became *our* substitute, not on the field of battle where honor waits the crown with laurels all who fall, but upon the cross He died for us, *our substitute.*

Oh heart! what thank-offering can you bring to God for love like this? He does not ask for flowers or eulogies, or marble, but he does ask for your heart and your life's devotion, shown by feeding the hungry, clothing the naked, visiting the sick and those in prison. He asks that we carry His gospel in which life and immortality have been brought to light to all the world to every creature.

Oh ye sons and daughters of the King, come bring your much or bring your little and give as God has prospered you. Come, all ye ranks of the Redeemer's hosts, and bring your thank-offerings to Him "who loved us and gave Himself *for us*

MRS. S. M. B.

New Athens, O.

Her Offering

The lock was out of order, so it was a long, cold minute before the door could be opened. Even though she lived in one room and a closet, Miss Randilla felt a glad sense of home-coming every time she conquered that unruly lock.

She lit her lamp and looked about her. On the floor lay an envelope that somebody had slipped under the door. Miss Banks picked it up and tried to guess what it contained, before she lit her oil stove and put her supper on to cook. How frugal was that supper they can guess who, after a hard days work, have cooked a lonely suppers over an oil stove.

Miss Banks sat down to wait for the cooking and examined the envelope. It contained a stirring appeal for the cause of home missions, and a statement that the treasury was empty. Also a little envelope to hold Miss Banks' thank-offering to be given in at the Praise meeting on Sabbath night. It was then Saturday evening.

Miss Banks was a seamstress; but for the last three years repeated attacks of rheumatism and grip had left her little strength for work. The last sick spell had eaten up her small bank account; now she lived from hand to mouth. She was a tall spare woman with old age thinning and whitening her hair. Some people made unkind remarks about her homely appearance.

Yes, my heroine was poor and homely

and old; yet her taste in *giving* was royal. She would like to pour gold into the Lord's treasury; she would delight to heap diamonds and rubies at the feet of Him who had been her stay and comfort through long years of poverty and sorrow.

After supper Miss Banks laid her week's earnings on the table. The money was in small change; one-tenth of it she put by itself as the Lord's share—it would just pay her pew rent. No thank offering could come out of that. The remainder she separated into little piles; so much for room rent, so much for coal, and the rest for food. A very small amount of food it would purchase; but Miss Banks knew to a cent's worth how much food she would be *obliged* to eat during the coming week. From her food money she took a bright dime. Could she give that?

As she asked herself the question she heard an ominous click! and a long crack went half way down the lamp chimney. It might last another week, but likely not. Then she must have a bar of soap; she had forgotten that. No, Randilla Banks could not afford even a ten cent thank offering. Neither could she afford strength for a "good cry," though five or six tears did roll down her sallow cheeks, for she knew about the importance of home mission work, and sighed as she thought of the empty treasury; but what could she do to help the work of her beloved church?

Nothing, apparently nothing, but to go to her Bible, to *her* chapter, the fifty-fourth of Isaiah.

How Miss Banks wished that the words "old maid" might have been put in the Bible at least once! There was plenty of comfort for widows, she thought, but that did not belong to her. So she hunted for promises for the desolate and solitary.

Then this solitary soul turned to the Psalms in search of something suited to one who was too poor to give even a dime thank offering.

"Cast thy burden on the Lord and He shall sustain thee"—and sustain even the burden of His work, she thought: "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" One of Miss Banks' tears had fallen on the thank offering envelope. There it lay, just where she would have been glad to write $10. Would God accept that salty tear for a thank offering? Then Miss Banks thought of the "golden vials full of odors which are the prayers of the saints." Like a whisper from the Holy Spirit came the words: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry; for I know their sorrows. And I am come to deliver them."

Surely God might do something to deliver His Church in answer to her "cry." Unmindful of her rheumatism she got down on her knees, and I wish the thousands of church members in America could have heard her prayer.

That Saturday evening, in another house on another street, sat another woman, alone. She, too, held in her hand a thank offering envelope, the counterpart of the one Miss Banks had found awaiting her. It was still empty, though the other hand held an open pocket book whose contents had evidently just been examined, and consisted of two silver quarters and a dime, beside two twenty dollar bills.

"I must remember to ask Fred for a dollar or two. Of course, I suppose I could put in this change and let it go at that, but I shouldn't like any one to know that I had given so little.

"I know just what I shall do with these two bills," mused their complacent owner, as she spread them out in her lap. "This one will buy me a new fall jacket—the new cape collars are so handsome, it is sure to be ever so much more becoming to me than the one I bought last fall. Dear me, what a shame that styles change so often! I really never wore that jacket a dozen times; but I do like to have my clothes modern.

"That other bill," continued the speaker, soliloquizing, "will buy the hat I admired at Madame Dupre's opening. I know I have always said that it was a shame to put so much money into a hat, but that is a beauty, and I mean to indulge for this once."

So saying, the envelope and money were

slipped together into this fortunate woman's purse and the whole matter forgotten as a telegram came, saying, "Fred" had been called out of the city and would not be home before Monday. As she made ready for church the next evening she suddenly bethought herself of the thank offering, and with a half-guilty flush of mortification that her offering was to be so little, she hastily placed the silver pieces in the envelope and sealed the end, slipping both into her pocketbook with the comforting thought, "Oh, well! no one will know the difference, for there is no way of identifying the gifts as no names are used. I forgot to select a text, but never mind, it will have to go as it is. It is rather a shabby gift for a thank-offering I am afraid, but I'll make it up next time."

It had been decided by those having the matter in charge that the offerings should be taken up from one aisle at a time, and that after the envelopes thus gathered had been opened, the texts read, and the money put in the receptacle awaiting it, there should be a song and responsive reading while the envelopes from contributors in the next aisle were being gathered.

Miss Banks sat in the second aisle—there were but three—and it chanced that her envelope was the last to be opened of those gathered in that section. The minister opened one to find it quite empty save for a bit of paper from which he read: "It grieved me to think that no coin of mine could be counted among other offerings to-night and I was tempted to bitterness of soul because of this, when the thought came that I could make an offering of prayer. Falling upon my knees I asked that it might be the happy privilege of some one else to make a double offering because to me has been denied the privilege to give at all. That I might not dishonor God by unworthy doubts that he would answer my prayer, I have chosen for my text, "O woman, great is thy faith, be it unto thee even as thou wilt."

There was a little silence after the pastor sat down; many who had given even liberally remembered suddenly that there had been no odor of prayer about their gift. It was but a moment that the silence lasted, but it was long enough for the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming. With fingers trembling with eagerness she tore open the end of an envelope she held in her hand, shook out a dime and two quarters which it held and tucked in their place two twenty dollar bills, while she hastily penciled the words, "To go with the envelope which held the prayer, if God will accept it from one who is selfishly tempted to give a few coins of little value instead." None in the congregation knew who made the offering, but, as the pastor unrolled the bills and read the lines that accompanied them, and then with tender emotion asked for a blessing on the two who had thus made a special heart offering, tears stood in the eyes of more than one, but into two hearts had stolen the peace which God grants to those who seek to do His will.—*Selected.*

EDITORIAL.

The airs of Spring may never play
Among the ripening corn,
Nor freshness of the flowers of May
Blow through the autumn morn;

Yet shall the blue-eyed gentian look
Through fringed lids to heaven,
And the pale aster in the brook
Shall see its image given;—

The woods shall wear their robes of praise,
The South wind softly sighs,
And sweet calm days, in golden haze
Melt down the amber sky.

—*John Greenleaf Whittier.*

The Christian world is gradually becoming convinced of the usefulness—of the necessity, we may say—of missionary literature. The money judiciously expended in publishing such literature, whether this be in the form of books, reports, periodicals or leaflets, is found to bring a satisfactory return. The Church Missionary Society of England last year spent over twelve thousand dollars in the carrying on of this department. Its various periodicals are not only attractive, but very instructive.

From one of these publications, the Intelligencer for August, we take this clipping:

"More than forty years ago a small band of American Presbyterian missionaries established a mission at Cairo. Since that time a great educational work has been in progress among the Copts and Moslems of the Nile Delta and Upper Egypt. Hundreds of schools have gradually sprung up, while the college at Asyut has given university and Christian education to the future teachers and officials of the Egyptian Soudan. Needless to say, the American missionaries do not regard the proposed C. M. S. Mission to Khartoum in any way as a rival. They have already suggested the drawing of a line of demarcation between their respective spheres."

In further mention of our Egyptian mission, we may bring forward the following paragraph taken from Olive Trees for September:

"The Report of the Bible Lands Missions Aid Society, published in the *Star in the East*, contains this item:

"In the very year when our society arose did the United Presbyterians of America come over the Atlantic into Egypt, beginning a mission which now is standing in the Nile Valley, a nobler monument of spiritual triumph and beauty than any of its glorious fabrics of world-wide renown. It has 53 foreign workers, and 449 reared in their native land, and of these 68 are ordained pastors, theological students and preachers; there are 207 stations and churches, with a membership of 6,163, having 11,555 in Sabbath attendance, and a Protestant community of 22,500. It has 151 Sabbath-schools, and more than 8,000 scholars. Book distribution is carried on, medical work on a large scale, whilst in the training colleges of Asyut are over five hundred of the flower of Egyptian youth under direct Christian influence. Greatly as we appreciate this vigorous mission, we are not able to help it anywhere near the measure of its worth or of our desire; we exceed the grant of last year, sending £80."

The name of Dr. Marion Morrison has for many years been familiar to United Presbyterians. Not to lands across the sea did he go to preach the everlasting gospel, but as a pioneer in the Home Mission, he wrought a good work, and now, in advanced life, has gone to meet his Master, face to face. To the relatives in this country and to his son in India, Rev. W. G. Morrison, our sympathy is extended.

In his ninetieth year, Dr. Cyrus Hamlin, who went as a missionary to Turkey more than sixty years ago, was released from the labors of life. His useful career is at an end now, but how much has he done for God and man! Such a life—though one of toil—receives abundant blessing, and in turn, is a benediction. One of the recent periodicals relates some interesting occurrences in the life of this remarkable man. During the Crimean war, Dr. Hamlin was active in establishing a bakery where the English soldiery might obtain their bread.

"It seemed to some scarcely the kind of work appropriate for a missionary. He believed, however, that he was sent to do good to men's bodies as well as their souls, and he could not see that Englishmen were any less valuable than Armenians, Greeks or Turks. He carried his point, saved multitudes of lives, and the proceeds were set apart into a fund which supplied many an evangelical community in the empire with the chapel or church without which the work would have been seriously hampered. Similarly, he believed in using mission funds to teach trades by which the converts could support themselves at a time when nearly every kind of labor was practically forbidden to them. Outvoted in the mission meeting, he accepted the decision, but after all forced reconsideration by making it evident that the only alternatives were starvation or charity, and won the cordial support of even those who had voted against him."

Dr. Hamlin was the founder of Robert College, Constantinople, which has given

instruction to more than two thousand students.

A revision of the Icelandic New Testament is being made, though it has not yet reached beyond the limits of the gospels.

The religious papers have been directing attention recently to a plan adopted by the Protestants in Switzerland and Germany of sending ministers to the principal health resorts of those countries, where Christian work may be done during the summer months among those who are ill and perhaps sad, with hearts ready, it maybe, to listen to the words of the great Physician. We learn that "last year there were resort pastors in fourteen places in Switzerland, who held 169 Sabbath services, at which 36 German and 12 Swiss clergyman officiated. About 10,000 persons attended these services. An important part of the work of these pastors was in private, visiting the sick, attending funerals, and comforting those in distress."

The forty-first annual report of the United Presbyterian Board of Foreign Missions should be read by every member of our missionary societies; yes, by every member of our church. Each page contains something of value, and even arid statistics become interesting when our hearts are concerned to learn of the progress of Christ's kingdom. There are illustrations which add to the attractive character of the phamphlet. Send to Dr. W. W. Barr, 1425 Christian street, Philadelphia, Pa., for a copy of this report, and then when it is received, study it, so that at least the names of the missionaries may be familiar.

There is a man in New York City who is not contented to be simply theoretical as regards the condition of the poorer classes, but has come so closely into contact with them that he is able to be correct in his statements with regard to them and practical in his suggestions as to their amelioration. Jacob Riis lives in Mulberry street, a district known to have been one of the worst in New York City. Here is what one paper tells about him.

"Across the way is the white marble building of the Metropolitan Police Headquarters, where this man Riis (pronounced Reeee) has fought so many hard fights against corruption and where, in spite of his unyielding opposition to most of their practices, the police officials, highest and lowest, have always regarded him with the respect due a man of utter sincerity, unselfishness and incorruptibility. He is only a news-paper reporter, is Jacob Riis—a police reporter for the New York Sun. He has nothing in the world to make him a great champion of "the other half," except his great heart, his keen perceptions, and his gifted pen. If he put his hand in his pocket at almost any time of need he would not find the price of a new pair of shoes in all probability—because his hand, in similar quests, had been there before—but he has only to put his pen to paper and sign his name to the appeal to awaken the sympathies of a thousand persons for any unfortunate. He couldn't "endow" a straw bed in a hospital for sick dogs, probably, but he has been the prime mover in the great work of clearing the vilest slums for parks and playgrounds, and he has seen, as a fruit of his labors for "the boy," scores of magnificent schools erected in the worst plague spots of darkest New York. He came to this country a friendless, penniless Danish emigrant lad, many years ago; he slept in police station lodgings, he was cuffed and kicked and knocked about; in all the great, unheeding city there was no forlorner outcast. To-day he is the honored friend of the greatest in his city, the greatest in the land; his name is synonymous with the most magnificent and most Christian movement of all the centuries, the battle against the degradation of the poor. He is only a police reporter still, though he has had many offers to quit that labor for posts of avowed philanthropy; but he prefers to remain among the people who have his heart, prefers to be a simple working man among them, to accept no power or place nor owe any man anything except as his clear vision of duty and opportunity points the way."

The editor of the Woman's Missionary Friend has lately been taking a trip around the world, and her letters from various points in the tour have been full of interest. The one found in the September issue of that magazine ends the series, and at its close, the writer says: "Many former opinions have suffered change, many previous

convictions have known qualification, but there remains the unalterable belief, a thousand times intensified, that Jesus Christ is the one and only salvation of a lost humanity."

There is a favor we should like to have granted by our subscribers. If a number of the Magazine fails to reach any of you, do not wait for months before sending us word, but let us know immediately, so that the mistake may be rectified at once. We wish you to have all the numbers for which you have paid, but it is almost impossible to set things right when a long time has elapsed after the omission has occurred.

We welcome Miss Corkey to the number of those who help in our missions. She expects to teach English in the Asyut college. Dr. Joseph Corkey, her father, an honored minister in the Irish Presbyterian church, was a delegate to the Pan-Presbyterian Alliance, which met in Washington City, last year.

We regret our inability to further supply the August Magazine, owing to the exhaustion of the edition. We will publish, in the November number, the "Prayer Circle," which appeared in the August issue, and which has probably been the cause of a more than ordinary demand for it.

Students Missionary Campaign Library.

SUGGESTIONS FOR NOVEMBER MEETING.

TOPIC:—The New Hebrides; The Sandwich Islands; The Work among the Freedmen.

1. "The Story of John G. Paton." Entire book or use index.

2. "Missionary Expansion since the Reformation:" (a) The New Hebrides, page 212; (b) The Sandwich Islands, page 212.

3. "The Students Missionary Appeal:" The Colored Students of America, by Dr. J. W. E. Bowen, pages 159-165. D. M D.

The Work Among the Freedmen.

In connection with the above, as one of the missionary topics for November, the following leaflets will be found helpful:

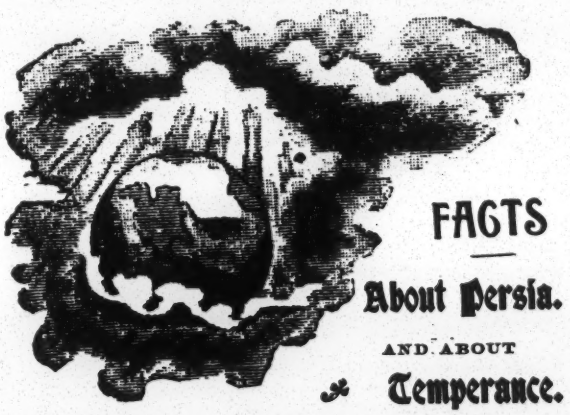
Our Duty to the Negroes; 2 cts; per doz. 20c.
Josie, a story. 2 cts; per doz. 20c.
Cicero's Call, a story. 2 cts.; per doz. 20c.
Home Influences Among the Colored People. 2c; per doz. 20c.
First and Last, a story 1c; per doz. 10c.
How Sarah Magaret Was Took, a story. 2c; per doz. 20c.

FOR JUNIORS.

The Freedmen, Questions and Answers. 2c; per doz. 20c.
Dorothy's Hero, a story. 2c: per doz. 20c.

Order the above from your Presbyterial secretary or from the general secretary, Miss Mabon, 208 North-ave, West, Allegheny, Pa.

Our foreign mailing list has been revised, and new names added, in accordance with the location list given in the Report of the Board of Foreign Missions. If any of the addresses are wrong, or there has been removals, we hope our missionaries will not delay in informing us of the fact.



—For Use in Missionary Societies.—

PERSIA.

The door is opening in Persia. Many officials seem favorable to Christianity. In Hamadan last year at the Presbyterian mission, on the occasion of the graduation of a class in medicine, the Governor expressed himself as wishing that many more young Persians might have such a training. He sent a sum of money to be distributed among the graduates.

* *

There has been anxiety among the Protestant missionaries in Persia on account of the entrance there of the missionaries of the Greek church. Many of the Nestorians have

been won over by these Russians.

* *

A Persian Bible was sent by the British and Foreign Bible Society to the Governor of Khamseh, who is a son of the Shah. This gift was gratefully received.

* *

This same society has been active in sending its colporteurs into Persia. In 1898, these sold 3,811 copies of the Scriptures.

* *

Many people give money for the Word of God, but sometimes the poorer ones are obliged to offer something else in payment. One woman brought wood, and some gave eggs.

* *

The medical mission is very successful in Persia, and does much to win the people to listen to the Gospel.

* *

In all Persia there are said to be only eight qualified medical missionaries. Of these, four belong to the American missions in Hamadan and Teheran, and four are in Tapahan and Yezd under the care of the Church Missionary Society.

* *

Some time ago, a wealthy Parsi gave a house and caravanserai to the English mission to be used for hospital and dispensary purposes.

* *

A book called, "The Means of Salvation" was written by a convert from Mohammedism. This has been found very helpful in work among the Moslem Persians.

* *

The Persians are impressed by the doctrine of Christ's second coming, and manifest great interest in the prophecies regarding that event.

* *

A missionary in Southern Persia states that many victims of the opium habit came to him inquiring if he knew of any relief from their dreadful slavery. He used this opening as an opportunity to tell them of One who is able to cure sin and all its attendant evils.

* *

There is a Christian publishing-house in Julfa called the Henry Martyn Memorial Press. Persian tracts printed there are found of great use in evangelistic work.

* *

In Persia, there are no lunatic asylums, but the insane are treated with great barbarity. The only hospitals are those under the care of the missionaries.

* *

The mission of the American Presbyterian church in Persia has 3,035 communicants. There are 98 schools under its care, the pupils numbering 2,501.

* *

The missionaries have won great respect by their good works and irreproachable behavior.

* *

The people of Persia are as a general rule, very poor. Taxes are heavy, and the matter of self-support in missions is difficult to accomplish.

* *

TEMPERANCE.

In the United States, 16,000,000 of children are under Temperance Education laws.

* *

There are only two states in which scientific Temperance Instruction is not made compulsory. These are Utah and Georgia.

* *

In 1882, Vermont passed the S. T. I. law. This was the first of the states to take such a step.

* *

About $750,000,000 are spent in this country, every year, for intoxicating liquor.

* *

It is very important to have temperance instruction given in the primary grades at school, as many children do not remain for graduation.

* *

The use of alcoholic drinks is held responsible for over ninety-six per cent of the crimes committed in Massachusetts.

* *

Great Britain has forbidden all her traders to sell any intoxicants to the natives of the New Hebrides.

* *

Dr. John G. Paton has been very earnest

in his endeavors to have the government in this country pass a law similar to that enacted by Great Britain with regard to sending liquor to the New Hebrides.

* *

Dr. T. L. Cuyler says: "For how many years have ships from Christian ports carried missionaries in the cabin, and rum and firearms and opium in the hold!"

* *

The liquor traffic with heathen lands has been an immense injury to the operations of the Christian missionary.

* *

The natives themselves when truly converted cry out against this trade in intoxicants. A Christian chief from Bechuanaland went to England some years ago to petition the Queen to aid in arresting the smuggling of liquor into his land.

* *

In Manila there are reported to be already four hundred drinking saloons, bearing the name of American!

* *

Miss Margaret W. Leitch, whose name is associated with the missionary cause in Ceylon, says: "That Temperance is an important part of home missions will be evident when we consider how large a part this traffic plays in the heathenizing of a Christian land:

Owing to the publication, in the July number of the Minutes of the Annual Meeting of the W. G. M. S., and the reports incidental thereto, we have, to our regret, been compelled to omit reports from the presbyterial societies of Lake, Steubenville, Argyle, Indiana and San Francisco, whose meetings were held in June. As the interest of these reports depends so largely on their early publication, we hope, in the future that nothing will occur to prevent their appearance in good season.

November Program for Missionary Societies.

THE NEW HEBRIDES.

1. Praise—Psalm 117:8s and 7s.
2. Voice of God on Idols, Idolatory and Idolaters.
3. Prayer—for those still held captive by Satan.
4. Prayer Song—Psalm 57:1,2 C. M.
5. Business Roll Call. Reports. New business, etc.
6. Praise—Psalm 18:42,43 C. M.
7. Thumb nail Sketches of Workers in New Hebrides
8. Prayer for the missionaries and workers.
9. Prayer Song—Psalm 119:87,88.
10. Bird's-eye Views of New Hebrides:
    (1) Position.
    (2) People.
    (3) Products.
    (4) Prospects,
11. Praise—Psalm 9:6-8 L. M.
12. One-Foot Talks. (In some of the South Sea Islands the native Christians allow a person to talk in a meeting as long as he can stand on one foot.)
    (a) First Aniwan converts.
    (b) Building a Church for Jesus.
    (c) Courtship and marriage.
    (d) Infanticide and wife-murder.
    (e) The part the mission ship plays.
    (f) The evil influence of the trader.
13. A circle of prayer for converts.
14. Parting Song— Psalm 72:4,5, L. M.

REFERENCES:—The life of John Williams In the New Hebrides; Dr. John Inglis; Letters from New Hebrides, Mrs. L. Paton; Life of John G. Paton, Vols. 1, 2, 3. MRS. J. N. K.

THE SANDWICH ISLANDS.

1. The Sandwich Islands: (a) their discovery; (b) early history and religion; (c) geography, etc.; (d) inhabitants.
2. Early missionary experiences.
3. Transformation effected by Christianity.
4. The providence of God manifested in the conversion of Hawaii.
5. Present causes of anxiety.
6. Relations to the United States, and the responsibility of this nation.

LITERATURE.

"The Transformation of the Sandwich Islands," by Belle M. Brain. See also books of general reference. Send for the August (1900) number of Life and Light for Women 704 Congregational House, Boston, Mass.

M. H. W.

THE FREEDMEN'S MISSION.

1. Incentives to work among the Freedmen: (a) Their desire for education both secular and religious. (b) Their affectionate and loyal disposition. (c) Their natural bent toward religion. (d) Our own self-protection. (e) The longing which all Christians should feel to aid their fellow-men.
2. Drawbacks to work among the Freedmen: (a) Their usual lack of self-dependence. (b) The ignorance and vice frequently found among them. (c) Their poverty and discouraging outlook. (d) Their unwise guides. (e) The antagonism between the races.
3. The importance of work among the young.
4. Book Review: "The Future of the American Negro," by Booker T. Washington.
5. Industrial Education.
6. What has the United Presbyterian Church been doing for the Freedmen during the past year?

(Consult the Minutes of the General Assembly and of the Women's General Missionary Society.)

7. Condition of the colored race in the Northern States.

8 Spiritual dangers menacing the Freedmen. (a) Carelessness as to God's commands. (b) Efforts made by Romanists and Mormons to gain proselytes from among the colored people.

M. H. W.

STUDIES FOR 1900.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives

FOREIGN NEWS BUDGET

News from Egypt is rather scarce this month. During the vacation period there are many things requiring the thought and attention of the missionaries, and it is not always a period of rest, more frequently a change of duties, and the getting ready for the re-opening of schools and other work. Miss McMillan, however, has taken time to tell how much Miss McDowell will be missed in Alexandria, she says:

Some of our work just had to be given up when she left for home, but we are rejoiced that Miss Ferrier has been located here, and that some of the work may in a way be taken up again. Of course we cannot do all that Miss McDowell did, but I find comfort in the fact that the Master can and does use weak instruments when we give him all we are, and all we have.

Miss McMillan further writes:

We are very happy over the prospect of soon having a church of our very own in Alexandria, where all can meet whenever or as often as we choose. The work of building has begun, though as yet on the foundations below ground.

TANTA HOSPITAL.

In behalf of the hospital for women and children at Tanta, the Foreign secretary is pleased to report that a deed for land has been secured and plans for building are progressing. It is said that no more roomy and desirable location could be found in all the large city. There is a wide canal on one side with a street running between it and the hospital grounds, thus always ensuring good air and fresh breezes. The readers of the MAGAZINE will be kept posted as the building and work advances.

Friends of this hospital are already making inquiries concerning the endowment of beds, and it is hoped that through the liberality of individuals and of Presbyterial societies several beds may be endowed. It is well known that several beds have been endowed in the Good Samaritan hospital, Jhelum, India, at a cost of $600, but the cost of living being considerable more in Egypt than in India, it has been found that a larger amount will be required to support a bed in perpetuity in this new hospital. At a recent meeting of the Women's Board this whole matter was thoroughly considered, and in view of information received from the physicians in the Egyptian work, it was decided to make $1,000 the sum required for the endowment of a bed in the Tanta hospital, the same we believe, contemplated for the Asyut hospital in charge of Dr. V. M. Henry, and the following action was taken and entered in the minute book: "That the endowment of a bed in Tanta hospital shall cost one thousand dollars, with the understanding that societies or individuals may have the privilege of paying this sum in installments, provided that interest at five per cent. is annually paid on the balance due, viz: If five hundred dollars be paid in cash, and twenty-five dollars annually the bed will be endowed and called by any name the donor or donors may desire."

India.

Miss Cynthia E. Wilson writes, July 2nd,

of those belonging to the mission circle who were already in the hill.

Dr. and Mrs. Barr, Mrs. McClure, two single ladies and four mothers with their little children are now here at Dharmsala. The ten children, three of whom are babies, keep their mothers pretty busy and the rest of us are prevented from getting lonely

The last arrivals were Rev. and Mrs. Crowe and their baby Donald. On the way up they met with a little accident. As the horses were going pretty fast a wheel of their tonga struck a post and they were all turned out. We are very thankful that they escaped with nothing more than a few bruises and a bad fright. Baby Donald did not get even a scratch. Mr. Crowe remained only a couple of days. Since his departure, Mrs. Crowe has not been at all well, apparently having brought some fever germs with her from Lyallpur. Mrs. Barr is suffering at this time from a bad cold, and dear patient Bessie Campbell is convalescing from severe headaches.

Not being able to get rid of an attack of neuralgia down at Gurdaspur, I came up here in May to try the effect of the mountain air. Though Dharmsala stands at an elevation of 7,000 feet the air now is too warm to be very bracing; still we are much more comfortable than those down on the plains. My sister, Miss Campbell, and others who are carrying on the work, are not only suffering much from the great heat but also from loneliness while so many of us are away. Cheerful companionship and interchange of thought goes a great ways in helping one to forget the discomfort of life. The Lord however is good at all times in giving daily strength for daily needs.

I am feeling so much better that I hope to return next week that I may assist with the Bible school, which will then have been commenced.

A recent letter from Miss McCahon, of the Bhera station, says :

We have daily reports that cholera has appeared in the city and district. Doubtless there is some truth in them, but possibly the number of cases is exaggerated. This morning Mrs. Patterson, our Bible woman, also reported a case of the plague, but one cannot always depend on rumors. The Lord is our helper; we will not fear.

Miss McCahon further tells of a young Mohammedan woman in the city whom she had heard of as having been baptized some time ago at Lahore:

We have been trying to see her alone but were never successful until this morning, and then only had a few words with her. She has promised to come to see us and says that she is not staying where she is of her own pleasure. We are praying that God will enable her to stand firm for Christ.

Miss Josephine White, of Rawal Pindi, writes :

Rain is our all important theme these days. We had a nice shower (this morning), but like our other showers it was of short duration. We need a good three days rain to start things to growing properly. Prices have been high for so long that it is very hard on all of the poor. Many of them get the same wages for their work now that they used to get before food prices began to rise, and they only got a living then. So one can understand that times must be hard in such homes. Hard times however do not interfere with the missionaries' work. Zanana work has opened up here in Rawal Pindi most encouragingly amongst both rich and poor. The husband of one of my zananas, an Arya lawyer, takes a number of English non-Christian papers and lately I have had the reading of some of these papers; something I am very thankful for, as from them I learn native thought. In the "Arya Messenger" of July 8, I read an editorial entitled, 'A Usefnl Trick." It starts out, "In the present famine one of the ugliest tricks has been adopted by the propagandist to tear away the starving Hindu from his ancestral faith." Then the article goes on to describe how the Christian ridicules Hinduism, setting down for a mere mass of rubbish the vedas and the works of the Arya sages. "He wins the people by doing so much for them that they finally begin to believe that they can never enjoy spiritual bliss and peace until they have broken away from Hinduism." It winds up with, "Verily famine is a harvest for the missionary." The article speaks of such persons as being benevolent characters. Certain it is that the famine is bringing thousands of children and widows into the Christian missions. That the majority of them will become Christians I firmly believe. Just now there is a little boy with me who was rescued three years ago. One day I told him to wear to school a little coat which is made very much like a little Mohammedan boy's coat. He said, "I am afraid if I wear it some one will say I am a Mohammedan;" and yet only a little more than three years ago this is what he was.

A letter from Dr. Sophie E. Johnson, bearing postmark Edinburg, Aug. 28, tells that thus far Miss Moran and herself have found much pleasure on their journey homeward. Kind messages are sent back to all American friends whom she never expects to meet again. Dr. Johnson will reach India about the first of October.

Miss Marion Embleton and the family of Rev. W. T. Anderson sailed from New York Sept. 1st, hoping to touch southern Italy about the 20th inst. This little party will cross the Mediterranean to Alexandria, spend a few days in Egypt and meet the other India misssonaries at Port Said, all reaching India by the middle of October.

There is very much regret that Dr. Charlotte McArthur has been obliged to postpone for a time her going to India, the health of her father being such that it seemed wise for her to remain for the present with him.

The Egyptian missionaries, including Miss Helen J. Ferrier, leave New York on the 20th of September and by the time this issue of the MAGAZINE reaches its readers these friends will be just across the Atlantic on their long journey. We are sure there is a God speed for them from every member of the home church.

Letter from India.

LYALLPUR, INDIA, }
July 18, 1900. }

DEAR FRIENDS:

The past few days have brought a few showers of rain to most of our mission stations and the people have begun to plough. In Lyallpur we have not had any rain, but we have no cause to complain as all the land is irrigated, so the crops get plenty of water. However, a good rain would be acceptable as the roads are very dusty and the grass, trees and flowers look like they need a good washing. The wind blows here most of the time and is always laden with dust, causing the atmosphere to have the appearance of a dense fog. In June for over two weeks we did not see the sun for the dusty atmosphere. But since the rain has fallen in other places it has cleared off; the temperature has fallen and it has been quite pleasant. This has been a very hot summer and as the drought has continued so long it has been most trying; but we trust the monsoon has come and that the worst is over. Rain is reported in some of the famine districts and farmers have begun to plough. In one place the grain that was sown last year began to come up after the rain fell. It had been in the ground all year with not even enough moisture to cause it to decay.

I spent a few days in Jhelum last week and found the people there more needy than they are here. Mr. Scott had women and children at work picking up stones. They were glad to get one anna, or two, per day, and one of the missionaries said three hundred could be gathered in one day to work at that price. We have no such want here. Although great numbers have come here from the places where the rains have failed, yet there is work and good wages for all. No one will work for less than four annas per day.

There are always plenty of beggars in India, but in famine times these increase. People get hungry, begin to wander about and beg and like it better than working; so make it their profession. Again in most places they give wheat to the poor and to the refugees from famine districts, and so many can obtain food without work. We have many who come saying they are hungry and want pice, but as the grading is not all finished in our yard we offer them work with the basket and spade, and have never yet found any hungry enough to work.

The Mohammedans in Jhelum meet every night in their mosque to pray for rain and that the cholera might be kept away from the city, As we sat on the verandah listening to their cries and calls, it seemed as if they were calling on some one afar off. They are very noisy and one remarked that it sounded little like worship. In Bhera also they gather together and go to the principal streets to pray for rain and protection from cholera.

It is reported that the people in Lyallpur are giving thanks for the continued drought and famine because of the good market it makes for their wheat, etc. There was a splendid crop here and the wheat is piled high at the station, in the wheat market and in the bazar. The roads are full of camels, ox carts and donkeys bringing in more from the villages. But cholera broke out in Lyallpur again this year yet not so bad as it was last year. Many of the people went away to their old homes and surrounding villages. Many of the houses and shops are shut and the city looks very quiet. All passengers are inspected on the trains at Wazirabad before they are allowed to go on.

Lyallpur has grown the past year. Last summer five or six thousand inhabitants were reported and this spring there was said to be 10,000. Our work has grown also. So many Christians have come from our own and other mission fields. Many are settled in villages near, but this winter in camp we will find many in the villages throughout the district. The Punjab Bible society has sent a colporteur here. He promises to be a great help. Our girls school has vacation now and the teacher has gone to Dr. Platter's hospital in Sialkot.

A young Mohammedan was baptized on Sabbath day, and we trust he will be used

of His Master. He works in the canal department. Some of you may remember Miss Spencer writing about a Mohammedan teacher's wife who was interested in the Gospel and reading for herself. She went to visit her father recently and he forbid her reading with us any more. She said she would keep her Gospel and asked us to come once a week and read to her. I hope some of you will remember her in your prayers, as she seems so interested.

Sincerely,

KATE A. HILL.

YOUNG PEOPLE'S DEPARTMENT.

The Cause of Temperance in Egypt.

Boys and girls, you who read the young people's columns in this MAGAZINE are awake to the terrible evils of intemperance.

You have been taught to shun evil companions and to avoid even the appearance of evil. The Egyptian children are permitted to choose their own companions and the boys are allowed to go about the streets as they like and they soon learn to love the drinking shops and public places of amusement. You all understand the term of *prohibition*, but in Egypt there is nothing to prohibit the sale of all kinds of intoxicants. They are sold not only in the saloon but in all groceries; so that our cooks and servants are in great temptation when buying the daily provisions. The groceryman, in order to get patronage, will offer *free* drinks, and it is said that few refuse the offer. The mothers complain that their boys, who have scarcely entered their 'teens', are beginning to drink. It is so cheap that it is within the reach of even the poorest. I have heard it said that a quart of the vile stuff can be bought for less than five cents.

There is however a demand for something stronger than these drinks and a great deal of *hasheesh* (the top and tender sprouts and resinous matter of the Indian hemp) is being smoked or drunk or taken in confections. There is a law against this hasheesh being brought into the country, but almost every day we read of the government seizing hasheesh which some Greek is trying to smuggle into the country. Of course they can't sell this openly, and so they resort to all sorts of ways to dispose of it, known of course to their patrons. They put it in the little cups of black coffee drunk at the cafe's and in candies, etc.

We are trying in every way possible to save our people from this great curse. We have a Woman's Christian Temperance Union organization which prints and distributes temperance tracts and these have awakened great interest in the cause of temperance. It is systematically taught in our schools, and besides this regular daily instruction, we have temperance societies in our schools and one of our schools reports every pupil a pledged total abstainer.

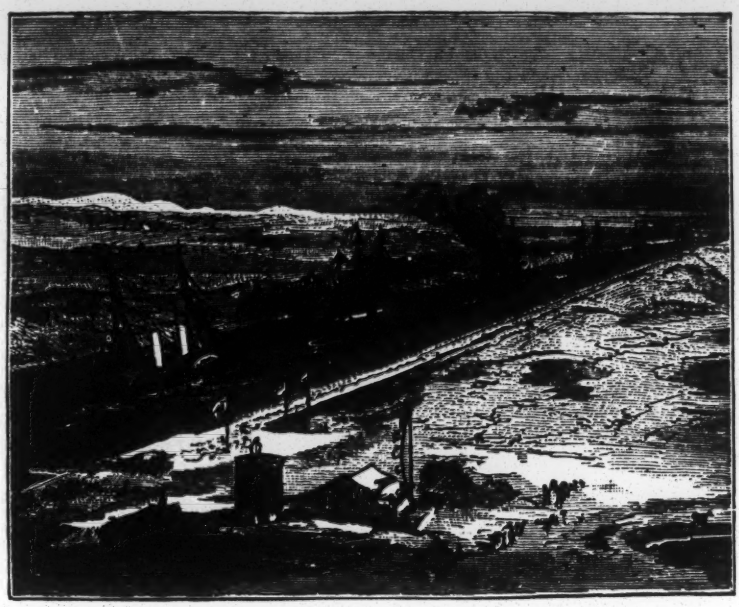
The children are being taught the evils of intemperance, but this work like all other good work needs the Spirit of God to make it bring forth much fruit. Pray for it.

MRS. JNO. GIFFEN.

Suez Canal.

At this time when our outgoing missionaries are passing through the Suez canal a history and description of its construction will be interesting. The following in from "The Land of the Pyramids," published by Cassell & Co. N. Y.

"The Suez Canal, by which the route to India has been so materially shortened, and so many benefits conferred upon a great portion of the world, owes its existence, as every one knows, to the untiring energy



In the Suez Canal.

of and determined perseverance of M. Ferdinand de Lesseps.

"The desirability of connecting the Mediterranean with the Red Sea, had, however, been perceived as long ago as the time Seti I, who is said to have been the first to attempt such a work, though it seems only to have taken shape in the reign of Pharaoh Necho about B. C. 610.

"Darius Hystaspes continued the undertaking a century later, but its completion was reserved for Ptolemy Philadelphus, and in the time of Cleopatra it had already become impassable.

"But this canal did not provide *direct* communication between the two seas, as it only began at Bubastis, near the present town of Zagazig, so that vessels had, before entering it, to ascend a portion of the Pelusiac branch of the Nile. It ended at Arsinoe, a little to the north of Suez.

"When Napoleon was in Egypt in 1798, he himself examined the traces of this old canal, and projected the construction of another which should run straight from sea to sea, but the idea was abandoned on account of a supposed difference of level, which would, it was imagined, have simply caused the Red Sea to run dry.

"England was, however, informed so early as 1830, by one of her officers, the late General, then Captain, Chesney, R. A., that this difference of level was far too slight to be capable of causing any such fatality; and as this statement was confirmed in 1846 by a commission, of which the celebrated engineer, Stephenson, was a member, we might, had we so pleased, have been the first to inaugurate the great enterprise which the distinguished Frenchman brought to so happy a termination.

"M. de Lesseps first started his company in 1858, and after immense difficulties, political as well as financial, the canal was opened in 1869, the rejoicings on the occasion, in which all Europe participated, having cost the Egyptian government an enormous sum.

"The canal, which is a hundred miles in length, starts from the east side of the Bay of Suez, and after crossing a low, marshy plain, enters a deep cutting, through which it flows into the Bitter Lakes.

"These, which before the canal was made were only salt marshes, are now large sheets of water from twenty to thirty feet deep; and the same thing has happened to the crocodile lake (Lake Timsah), which from being a reedy pond has become a fine expanse of inland sea.

"On this lake is the modern town of Ismailia, originally built to accommodate

the workmen, but now of small importance. "The canal next makes a bend to the east, cutting through the highest point of the Isthmus, and passing through the Balah Lakes, after which it runs along the eastern side of Lake Menzaleh, until it terminates in the newly built harbor of Port Said, on the Mediterranean.

"In its earlier stages the work of constructing the canal was principally carried on by means of hand labor, Greeks, Albanians, Montenegrins, Germans and Italians uniting in it with the Egyptian fellaheen. Camels, horses, and donkeys assisted, however, in carrying away the earth on their backs, the donkeys, which were very numerous, being so intelligent as to need merely the word of command to send them off in long files between the places where their burden was to be loaded and deposited, after which they would return in the same way to receive another load without being accompanied by any driver.

"Very soon, however, a number of most ingenious machines were constructed to do the work of excavation, and in particular steam dredgers with long spouts, which were able to take out and deposit on extraordinary amount of soil in a very short time. Even now the canal would soon fill up again, were not dredgers continually at work to keep it clear. As I said before, the latter part of the Suez canal is carried through Lake Menzaleh, and from the deck of a big steamer one has an uninterrupted view over this great expanse of a thousand square miles of water, on which at certain seasons may be seen countless flocks of flamingoes, pelicans, herons, geese, ducks, white spoonbills and even swans.

"Port Said the Mediterranean harbor of the Suez canal, now a town of 10,000 inhabitants, only came into existence when the works commenced, the very ground it stands upon having had to be made. 'The site was chosen as being that which was nearest the deep water, so the foundations were constructed with enormous labor by dredging out the shallows and putting down vast blocks of concrete manufactured for the purpose.

"And when you learn that every drop of drinking water for the workmen had for some time to be brought from Damietta, a distance of thirty miles, and that across Lake Menzaleh in Arab boats which were often delayed and sometimes lost, you wlll have a little idea of the sufferings of these poor fellows, and of their wonderful endurance. The result, however, has been the construction not only of a town with docks, quays, churches, hospitals, hotels, and mosques, but also of one of the safest and best harbor along the coast, for the great breakwaters on either side of it render it at all times approachable, and it has also a very fine lighthouse."

FROM Month TO Month.

Board of Directors.

According to the usual custom the Board did not meet in August.

The following report covers a meeting of Executive Committee he'd 27th July and regular meeting, Tuesday, September 4. The usual devotional exercises were observed

The Foreign Secretary had an unusually full budget of letters to present from which we learn that Dr. Johnson and Miss Moran had a safe and pleasant voyage across the Atlantic. At present thev are resting in England. Miss McCulloch and Miss Logan are improving in health. Miss Buchanan thinks she will be able to return to Egypt in January.

Dr. Charlotta Mac Arthur was prevented from accepting the position of medical missionary to India on account of the condition of her father's health. Mrs. R. E. McClure gave birth to a daughter 6th of July.

Foreign secretary received a check to pay

Dr. Lawrence's salary for one year, through kindness of the Misses Stokes, of New York. These sisters have provided for Dr. Lawrence's support since she entered the work of our mission.

Action was taken that the endowment of a bed in Tanta hospital shall cost $1000, with the understanding that societies or individuals may have the privilege of paying this sum in installments, provided that interest atfive per cent is annually paid on the balance due, viz.; if $500 be paid in cash and $25 annually, the bed will be endowed and called by any name the donor or donors wish.

An effort is being made to secure a nurse to go to Tanta, Egypt; also there is wanted a teacher in branches of English and music in Cairo school.

The Home secretary received reports from Good Hope mission, Spokane, Warm Springs, Detroit and Messiah mission.

Report of Finance committee was submitted and approved.

Quarterly financial statement of the Women's Missionary Magazine was submitted and adopted.

Report from Juniors' Magazine Committee for July and August was approved.

Freedmen's secretary read reports from Camden, Prairie, Miller's Ferry, Chase City, Knoxville; also report from Miss McCahon, Bible reader at Knoxville. Miss Lena M. Taylor was appointed cooking teacher at Miller's Ferry. Contract was given to build a Teacher's home at Prairie.

The Junior secretary reported three new Junior missionary societies—York, Mo.; Seattle, Wash.; Latrobe, Pa. The Junior secretary sent out a circular letter to Presbyterial secretaries with instructions regarding the work, calling attention to special work for the Juniors this year—the support of forty pupils in the Girl's school at Sialkot, India. The secretary invites the Juniors to participate in the special Twentieth Century Thank-offering, and urges the formation of Little Light Bearers circles in every congregation; also a wider circulation of the Juniors' Magazine, and requests letters for "Cozy Corner" giving societies best methods

Parsonage secretary reported application for two parsonage loans. Some delay has been caused in placing loans, formerly granted, owing to the time consumed in obtaining necessary papers, mortgages, etc., in proper shape to secure the loans.

Literature and Thank-offering secretaries were ready to give report of their departments, but for lack of time were not heard.

Another meeting will be held this month.

M. JENNIE STEVENSON, Sec.

Mrs. Della Yolton.

Resolutions of respect from the Women's Missionary Society of the United Presbyterian church of Frankfort Springs, Pa., to the memory of Mrs. Della Yolton, whom the Master called home May 19, 1900.

It is with feelings of sorrow and sadness that we are called upon to record the departure of this dear sister. The members of this society hereby wish to give expression and extend their heartfelt sympathy to the loved ones in the shadow of whose afflictions we cannot but forget our own, and commend them to the care of the loving Saviour in whom she trusted; to the care of the Father whose grace is sufficient for every time of need, and who hath said, "I will not leave you comfortless; I will come unto you."

We will miss her cheerful face and friendly greeting, but we will lovingly cherish her memory.

She sang of the loving kindness and tender mercies of the Lord here, and we cherish the belief she is now among the crowned ones singing eternal praises to the Redeemer.

May we hear the voice of the Master saying to each one of us, "Be ye also ready for in such an hour as ye think not the Son of Man cometh." But

"Sweet flowers of earth's wilderness rifled and torn,
Fond eyes have wept o'er thee, fond hearts still will mourn;
The spoiler hath come with his cold withering breath,
And the loved and the cherished lie silent in death.

And Oh! do you question with tremulous breath,
Why the st y of your childhood lies silent in death?
Do you mourn round the place of your perishing dust?
Look onward and upward with holier trust.

There shall your mother unchanged by decay,
Beside the still waters and green pastures stay;
And there you may join her with earth's ransomed host.
Look onward and upward; she is gone but not lost."

MRS. N. F. LEEPER,
MRS. LINA BOYD,
MISS LIZZIE M. FRAZIER,
MRS. W. H. DEFORD, Chm. } Com.

Mrs. Mary Boyd.

A tribute of respect from the Women's Missionary Society of the United Presbyterian congregation of Unity, Pa., to the memory of Mrs. Mary Boyd, who died August 18, 1900.

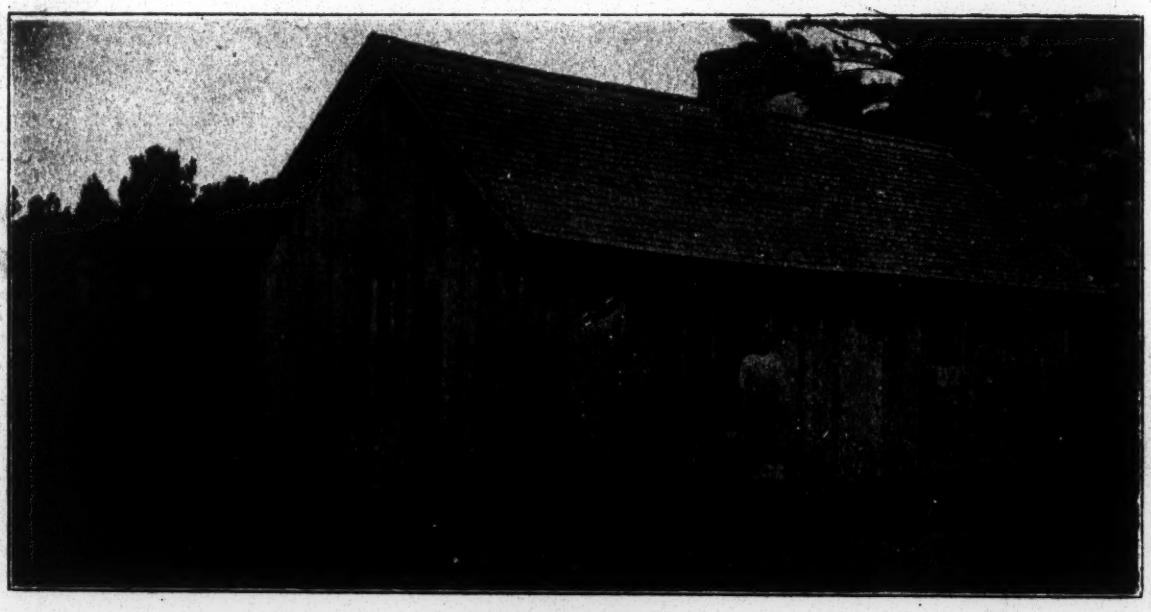
Resolved 1st, That we bow in humble submission to the all wise Father who has by a sudden and painful eath removed one of our number. While we feel our loss and are appalled, still we would lift the eye of faith and say, "Shall not the judge of the whole earth do right?" Through this bereavement He speaks to us, "Be ye also ready for in a time that ye think not the Son of Man cometh."

Resolved 2nd, That we bear testimony to her faithful attendance at public worship, her loyalty to her church and pastor, and quiet and unassuming manner manifested in a deep interest in our missionary society, planning, workin g and giving towards its success.

Resolved 3rd, That we extend our sympathies to the bereaved husband and friends and commend them to a God of love and pray that the gracious presence of the Comforter may abide with them.

COM.

OUT OF THE OLD



INTO THE NEW.

The lower picture shows the improved style of cottage on farm at Prairie, Ala.